



STATE OF NEW JERSEY
COMMISSION ON HOLOCAUST/GENOCIDE EDUCATION

P.O. Box 500
Trenton, NJ 08625
(609) 292-9274
(609) 633-8599 - FAX
E-mail: holocaust@doe.state.nj.us



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HELEN SIMPKINS

*deceased

September 2015

TO: Executive County Superintendents

FROM: Dr. Paul B. Winkler, Executive Director
New Jersey Commission on Holocaust Education

Paul B. Winkler

RE: Summer Mailing to Schools

It would be appreciated if the following attachments could be sent to your superintendents and other schools in your county for distribution to their principals.

Thank you for your continuous support in the fight against bias, bigotry and intolerance wherever and whenever they exist.

PBW/jab

Enclosures



ENCLOSURES

- Update
- N.J.S.A. 18A:35-28, Holocaust/Genocide Education
- The Law
- Curriculum Guide Covers
- Publications – Price List and Order Form
- What is Genocide
- List of Recommended New Resources
- Know the ABC's of Reporting Bias Incidents/Hate Crimes
- Teaching Strategies – Holocaust/Genocide Education
- Promoting Diversity in New Jersey's Schools
- How to Subscribe to Our Listserv
- DVD - The Search for the White Rose by Peter Logue
(A free copy of the DVD will be sent to all high schools)

<ul style="list-style-type: none"> • Law Mandating Holocaust/Genocide Education http://www.state.nj.us/education/holocaust/about_us/mandate.html
<ul style="list-style-type: none"> • Curriculum Guides Available http://www.state.nj.us/education/holocaust/curriculum/
<ul style="list-style-type: none"> • List of Holocaust/Genocide Resource Centers http://www.nj.gov/education/holocaust/centers/holocaust_centers.pdf
<ul style="list-style-type: none"> • Holocaust Rationale Statement http://www.state.nj.us/education/holocaust/about_us/rationale.html
<ul style="list-style-type: none"> • Recommended Books and Materials for School Libraries http://www.state.nj.us/education/holocaust/resources/
<ul style="list-style-type: none"> • The Prakhin International Literary Foundation Annual Award http://www.state.nj.us/education/holocaust/stawards/Prakhin.pdf
<ul style="list-style-type: none"> • Anniversary Booklet – Significant Anniversaries of Holocaust/Genocide Education and Human Civil Rights http://www.nj.gov/education/holocaust/resources/AnniversaryBooklet.pdf
<ul style="list-style-type: none"> • Sikh Genocide: https://thirdsikhgenocide.wordpress.com/
<ul style="list-style-type: none"> • Armenian Genocide Society Education Workshop: http://armeniangenocidesociety.com/genocide-education-workshop.html
<ul style="list-style-type: none"> • Teacher Workshops: (Continuously Updated During the Year) http://www.nj.gov/education/holocaust/programs/





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September 2015

TO: Chief School Administrators
Charter and Renaissance School Lead Persons
Principals
District Curriculum Coordinators

FROM: Dr. Paul B. Winkler, Executive Director *Paul B. Winkler*
New Jersey Commission on Holocaust Education

RE: Update

I hope the summer was a pleasant transition both professionally and personally and that the new school year begins well and is successful educationally. Please review and forward this letter and the enclosed information to your school leaders.

New on the Holocaust web site <http://www.state.nj.us/education/holocaust/> is a link under "Resources" to the Sikh Genocide website: <https://thirdsikhgenocide.wordpress.com/> and the Armenian Genocide Society Education Workshop web site: <http://armeniangenocidesociety.com/genocide-education-workshop.html>.

I have included a number of items with this letter (enclosed and available on the web) that should be forwarded to appropriate personnel in your school in relation to the Holocaust/genocide mandate and the entire issue of teaching about character education, anti-bullying and bias/prejudice reduction.

Before the issues fade from the memory, please review material on 9/11 for instruction in the classroom - <http://www.nj.gov/education/holocaust/911/>.

The Holocaust/Genocide Resource Centers reported their programs for students, educators, survivors and the community and the information was sent to the Governor as part of the Commission's "End of Year - 2013/14 Report." The following are the totals for all Centers: 442 Programs servicing 64,854 students, 9,581 educators, 2,818 survivors and 46,415 community members.

During the 2014/15 school year, the Commission continued to coordinate programs bringing together students and survivors. Over 3,000 students have been involved in the process over the past year. It is recommended that programs be implemented in the schools bringing together students and survivors.

Thank you for your continued support in the battle against bias, prejudice and intolerance wherever and whenever they exist and if the materials are not age appropriate for students in your school, please pass on to other interested persons.

PBW/jab

Enclosures

Visit our web site at: nj.gov/education/holocaust



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FROM: Dr. Paul B. Winkler, Executive Director *Paul B. Winkler*
New Jersey Commission on Holocaust Education

RE: N.J.S.A. 18A:35-28, Holocaust/Genocide Education

The New Jersey Commission on Holocaust Education has received a number of inquiries from educators on whether or not school districts and charter schools must include instruction on the Holocaust and genocides in elementary and secondary education.

As a reminder, in 1994 the legislature voted unanimously in favor of an act requiring education on the Holocaust and genocide in elementary and secondary education and it subsequently signed into law by Governor Whitman. The law indicates that issues of bias, prejudice and bigotry, including bullying through the teaching of the Holocaust and genocide, shall be included for all children from K-12th grade. Because this is a law and in Statute any changes in standards would not impact the requirement of education on this topic in all New Jersey public schools.

This Statute remains current and must be incorporated when developing new or revised curriculum. A review of the English Language Arts and Literacy in History/Social Studies, Science and Technical subjects suggests that it can be used as a framework in developing a well articulated multi-disciplinary K-12 Holocaust/genocide program of study.

For recommendations of incorporating Holocaust and genocide education into grades K – 12 curriculum, the Commission encourages educators to use the study guides available on the Commission website at, [New Jersey Commission on Holocaust Education - Curriculum](http://NewJerseyCommissiononHolocaustEducation-Curriculum). Please do not hesitate to contact the Commission at holocaust@doe.state.nj.us if you need more information on the law or additional resources.

Attachment

Visit our web site at: nj.gov/education/holocaust

SENATE COMMITTEE SUBSTITUTE FOR

SENATE, Nos. 760, 621, and 563

STATE OF NEW JERSEY

ADOPTED MARCH 10, 1994

Sponsored by Senators EWING, McGREEVEY and SINAGRA

1 AN ACT regarding genocide education in the public schools and
2 supplementing chapter 35 of Title 18A of the New Jersey
3 Statutes.

4
5 BE IT ENACTED by the Senate and General Assembly of the
6 State of New Jersey:

7 1. The Legislature finds and declares that:

8 a. New Jersey has recently become the focal point of national
9 attention for the most venomous and vile of ethnic hate speeches.
10 b. There is an inescapable link between violence and vandalism
11 and ethnic and racial intolerance. The New Jersey Department
12 of Education itself has formally recognized the existence of the
13 magnitude of this problem in New Jersey schools by the
14 formation of a Commissioner's Task Force on Violence and
15 Vandalism.

16 c. New Jersey is proud of its enormous cultural diversity. The
17 teaching of tolerance must be made a priority if that cultural
18 diversity is to remain one of the State's strengths.

19 d. National studies indicate that fewer than 25% of students
20 have an understanding of organized attempts throughout history
21 to eliminate various ethnic groups through a systematic program
22 of mass killing or genocide.

23 e. The New Jersey Commission on Holocaust Education,
24 created pursuant to P.L.1991, c.193 (C.18A:4A-1 et seq.), several
25 years ago expanded its mission to study and recommend
26 curricular material on a wide range of genocides. The Holocaust
27 Commission is an ideal agency to recommend curricular materials
28 to local districts.

29 2. a. Every board of education shall include instruction on the
30 Holocaust and genocides in an appropriate place in the curriculum
31 of all elementary and secondary school pupils.

32 b. The instruction shall enable pupils to identify and analyze
33 applicable theories concerning human nature and behavior; to
34 understand that genocide is a consequence of prejudice and
35 discrimination; and to understand that issues of moral dilemma
36 and conscience have a profound impact on life. The instruction
37 shall further emphasize the personal responsibility that each
38 citizen bears to fight racism and hatred whenever and wherever
39 it happens.

40 3. This act shall take effect immediately and shall first apply
41 to curriculum offerings in the 1994-95 school year.

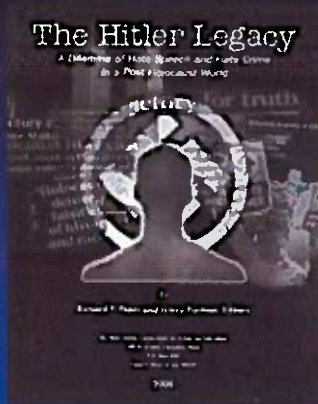


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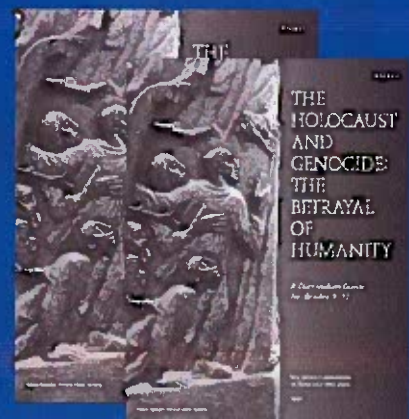
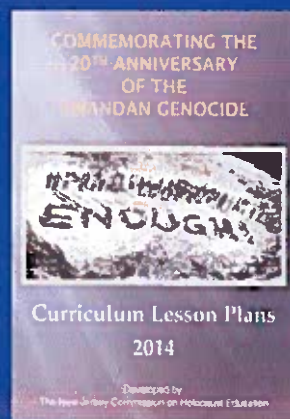
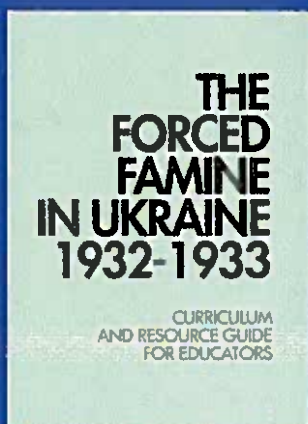
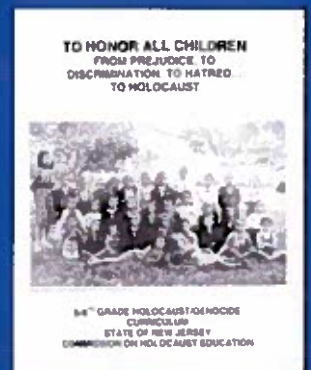
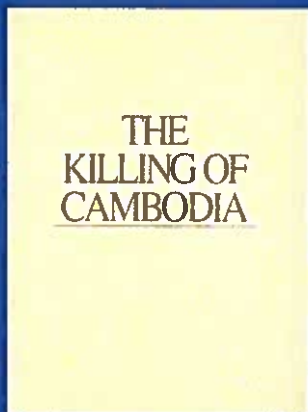
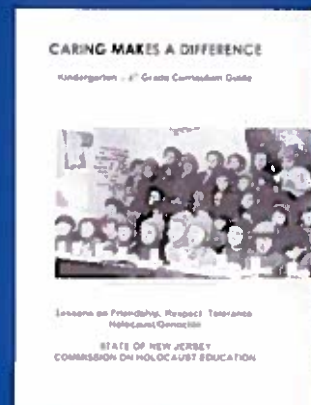
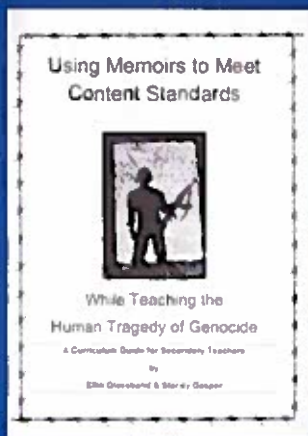
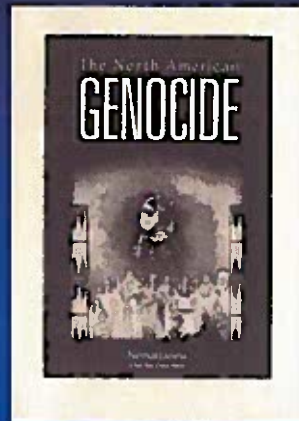
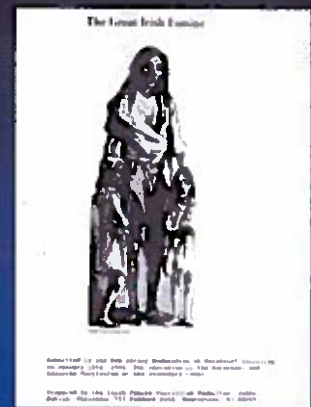
Peter Verniero
PETER VERNIERO
CHIEF COUNSEL TO THE GOVERNOR

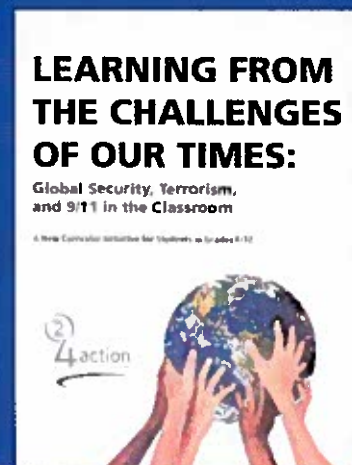
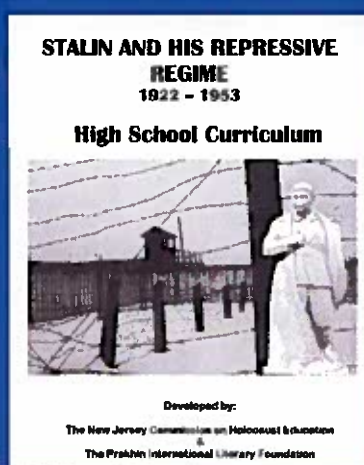
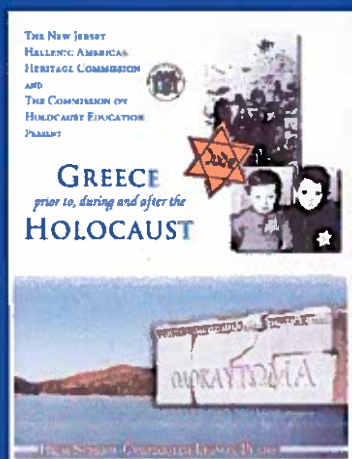
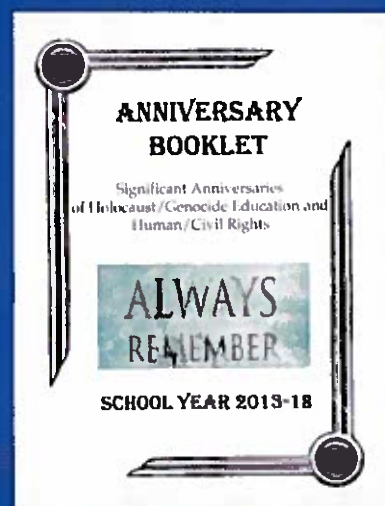
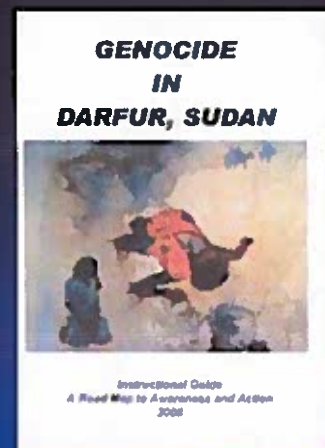
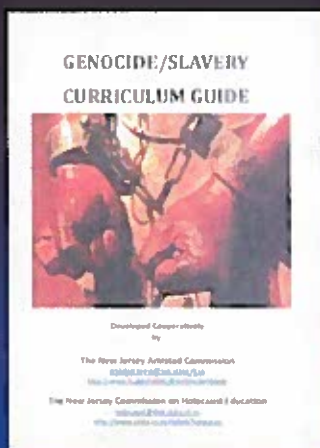
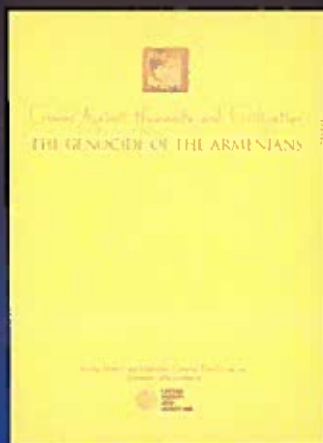
APPROVED
274 DAY OF APRIL 19 94
Christine Todd Whitman
CHRISTINE TODD WHITMAN
GOVERNOR

New Jersey Commission on Holocaust Education Curriculum Guides



Curriculum Guides







NEW JERSEY COMMISSION ON HOLOCAUST EDUCATION

P.O. BOX 500

TRENTON, NJ 08625

September 2015

Holocaust Publication Price List

TITLE	AVAILABLE ON WEB SITE	GRADE LEVEL	DESCRIPTION	PRICE/ HARD COPY	PRICE/ DVD
K – 4 Caring Makes a Difference	Yes	K – 4	Curriculum guide	\$17.00 (currently unavailable)	\$5.00
5 – 8 To Honor All Children	Yes	5 – 8	Curriculum guide	\$19.00 (currently unavailable)	\$5.00
9 – 12 The Holocaust and Genocide: The Betrayal of Humanity (Volume I & II)	Yes	9 – 12	Curriculum guide	\$26.00 (currently unavailable)	\$5.00
Hitler Legacy	Yes	9 – 12	Curriculum guide	\$10.00	N/A
Italians and the Holocaust	Yes	8 – 12	Curriculum guide	\$ 6.00	N/A
The North American Genocide	Yes	6 – 12	Curriculum guide	\$10.00	N/A
Nanking Massacre (Volume I & II)	Yes	9 – 12	Curriculum guide	\$15.00	N/A
Armenian	Yes	9 – 12	Curriculum guide	\$15.00	N/A
Darfur	Yes	9 – 12	Curriculum guide	\$10.00	N/A
Irish Famine	Yes	9 – 12	Curriculum guide	\$10.00	N/A
Forced Famine in Ukraine	Yes	9 – 12	Curriculum guide	\$10.00	N/A
Cambodian (2 books)	Yes	9 – 12	Curriculum guide	\$15.00	N/A
Slavery and Genocide	Yes	9 – 12	Curriculum guide	\$10.00	N/A
Greece Prior to During and After the Holocaust	Yes	9 – 12	Curriculum guide	\$20.00	\$5.00
Commemorating the 20 th Anniversary of the Rwandan Genocide	Yes	7 – 12	Curriculum guide	\$10.00	N/A
Stalin & His Repressive Regime	Yes	9 – 12	Curriculum guide	\$20.00	\$5.00
Words for All Times	No	5 – 12	Letters from students to Holocaust survivors after hearing presentations	\$20.00	N/A
Margit – A Teenager's Journey through the Holocaust and Beyond	No	8 – 12	One persons journey through the death camps during the Holocaust	\$20.00	N/A
In Sunshine and in Shadow	No	8 – 12	The story of a hidden child saved by Wallenberg during the Holocaust	\$20.00	N/A
Teaching the Unspeakable The NJ Story of Holocaust & Genocide Education	No		The history of Holocaust education in New Jersey	\$20.00	N/A

PUBLICATION ORDER FORM

Please indicate (print or type) below name and address where order is to be forwarded:

Name: _____

Agency: _____

Address: _____

TITLE OF PUBLICATION(S)	PRICE

(Purchase price for all publications includes cost of postage)

Total Enclosed: \$ _____

Checks should be made payable to:

The New Jersey Commission on Holocaust Education

Return to:

*New Jersey Commission on Holocaust Education
P.O. Box 500
Trenton, NJ 08625*

WHAT IS GENOCIDE

Although the term genocide was coined in the twentieth century, it describes a phenomenon that is as old as recorded history. Baillet (1912, 151-152) tells us that genocides were common in predynastic Egypt; the Assyrians (Chalk and Jonassohn 1990, 58-61) claim to have practiced it, if we are to accept their own reports; and several cases are to be found in the Old Testament (Chalk and Jonassohn 1990, 61-63).

The Old Testament contains several quite specific descriptions that are of interest to us. The Amalekites are reported to have been annihilated several times, which might raise questions about the historical accuracy of the reports or about the completeness with which the annihilations were carried out. Our interest is not so much in these details as in the style in which they were reported. That style allows us to conclude that the physical destruction of the entire people of defeated opponents was not unusual at that time, nor that it evoked any humanitarian outrage. The victims seemed to have accepted their fate as the usual lot of the losers at the same time as they were lamenting their losses.

The origins of genocide are shrouded in the unrecorded past. In antiquity, because it is always reported in connection with wars, we can make an educated guess about its roots. City-states and empires were very small by modern standards; many of them were located in the so-called golden triangle, the modern Middle East. The geopolitical dimensions of this area seemed to have been designed to produce almost continuous warfare. The valleys of the Tigris and the Euphrates are very fertile with few natural boundaries. The region lies across the trade routes between Asia, Europe, and Africa. Similar criteria apply to the Nile Valley. Thus, opportunities for competition and conflicts leading to wars seemed to be ever present. However, these wars initially did not settle anything; the defeated party went home, recruited and trained another army, produced more and sometimes better weapons, and then returned to fight another war in order to recoup losses and wreak revenge. It did not take much imagination for someone to decide that the only way to preserve a victory was to annihilate the vanquished enemy entirely, not only the combat forces. Baillet (1912, 167-168) argues that this method of concluding a victorious campaign lasted for about 1,000 years in Egypt before it fell into disuse. This change was not the result of any rise in humanitarian concerns, but rather the realization that the victims would be much more valuable alive than dead.

The states in the fertile crescent were extraordinarily labor intensive because their fertile valleys required elaborate irrigation systems; because the large number of gods they worshipped all required temples; and because few rulers were content with the palaces of their predecessors and therefore spent huge resources on new palaces, or burial sites in Egypt, to glorify their reign.

Thus, the new realization that the captives of a conquered enemy were much more useful as slaves than as corpses became widespread in the area.

Genocides continued to be performed by states and empires in order to eliminate a real or perceived threat, in order to terrorize a real or imaginary enemy, or in order to acquire economic resources that others owned but which could not be carried off as loot or booty. These three motives were usually present at the same time, although one of them tended to predominate in any particular situation. Of course, the farther we go back into the past, the more difficult it becomes to obtain evidence of the motives of the perpetrators.

In antiquity it is particularly difficult to account for the fates of peoples. From inscriptions, clay tablets, and *parchments* we know a great many names of peoples about whom hardly anything else is known. Even when we know something of their history, some of them have disappeared without our knowing what happened to them. The classic illustration is the story of the Hittites who are well known to us from scripture and Egyptian records (Chalk and Jonassohn 1990, 6061). We know that they conquered their neighbors and built an empire that competed with Assyria and Egypt. Then they disappeared from history without a trace. In fact, it is only in modern times that the remains of their capital were

discovered; it had been buried to the ground and cursed to prevent it from being resettled. Their writing was deciphered, and the peace treaty that they negotiated with Ramses II was decoded. However, we still have no idea what happened to the Hittite people. Were they dispersed to other areas? Did they assimilate into the culture of their conquerors? Or were they slaughtered? Only the development of an archeology of genocide holds any promise of solving that riddle.

The history of empires, right into the modern period, is punctuated by periodic persecutions, sometimes escalating into genocides, which were performed either to build up an empire or to maintain it. One of the important characteristics of these types of genocides is that the victim groups were always located outside the perpetrator society, physically and socially. The campaigns of Athens against Melos, of Rome against Carthage, of Genghis Kahn against several peoples (Chalk and Jonassohn 1990), and of the Crusaders against populations of Antioch and Jerusalem (Runciman 1962), may serve as examples.

Some believe that genocide has become the ultimate human rights problem of the modern world. The term *genocide* was first used by Raphael Lemkin in 1944 during World War II, in which more civilians had died than soldiers. Lemkin, a professor of law in Poland who escaped the Nazis, used the term to describe a "...coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups with the aim of annihilating the groups themselves." Raphael Lemkin (1900-1959) devoted his life to a single goal: the outlawing of a crime so extraordinary that language had not yet recognized its existence. In 1944, Lemkin made one step towards his goal when he created the word "genocide" which meant, in his words, "the destruction of a nation or an ethnic group." While he had lived long enough to see his word popularized and the Genocide Conventions adopted by most of the world, recent history serves as a reminder that laws and treaties are not enough to prevent genocide. On December 9, 1948, the United Nations adopted the Genocide Convention, which defined genocide as follows:

...genocide means any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as such: (a) killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; and (e) forcibly transferring children of the group to another group.

While the limitation of Lemkin's definition is its broad nature, that of the United Nations has been criticized as being both broad and narrow (Totten, Parsons, Chamy, 1997, p. xxiv). Because neither of these definitions has satisfied many who have sought to apply them to very serious acts against groups of people, we are now confronted with many definitions of genocide, a phenomenon that can be puzzling to young people who are seeking their own set of criteria to help them evaluate the numerous violations of human rights around the world today.

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

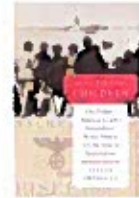
1. Killing members of the group;
2. Causing serious bodily or mental harm to members of the group;
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
4. Imposing measures intended to prevent births within the group;
5. Forcibly transferring children of the group to another group.

List of Recommended New Resources

“50 Children” Steven Pressman

One ordinary American couple’s extraordinary rescue mission into the heart of Nazi Germany.

Grades 9 – 12



“IBM and the Holocaust” Edwin Black

The strategic alliance between Nazi Germany and one of America’s most powerful corporations.

Grades 9 – 12



“Memory After Belsen” - DVD The Future of Holocaust Memory Joshua M. Greene and Shiva Kumar

A feature-length documentary that explores the lives and memories of children, grandchildren and great-grandchildren of Holocaust survivors. The film investigates the changes occurring within and the many dimensions of Holocaust memory through the generations. “Memory After Belsen” weaves together a visual tapestry of people whose family histories position them as stewards of Holocaust remembrance.

Grades 9 – 12



“Ordinary Men” Christopher R. Browning

How a unit of average, middle-aged Germans became the cold-blooded murderers of tens of thousands of Jews.

Grades 9 – 12



“The Holocaust as Seen Through Film”

Rabbi Dr. Bernhard H. Rosenberg

A teacher's guide to movies, documentaries, and short films that will impact your students, and spark dynamic classroom discussion.

Grades 9 – 12



“The Search for the White Rose” - DVD

Peter Logue

The White Rose was a resistance movement in Nazi Germany that was led by five students and one professor at the University of Munich in 1942 and 1943. They published and widely distributed six leaflets that called upon their nation to rise against the government by urging them to consider the “dimensions of shame that will befall us and our children when one day the veil has fallen from eyes and the most horrible of crimes- crimes that infinitely outdistance every human measure- reach the light of day.” This documentary explores the legacy that was left behind by the members of the White Rose after they were caught and executed by the Gestapo.



Grades 9 – 12

“The Secret of the Village Fool”

Rebecca Upjohn

Meet the Zeiger brothers, Michael and Shelley, who were never allowed to tease or ridicule Anton Suchinski as many others in the village of Zborow did in the early 1940s. Their mother would go further by inviting Anton to the Zeiger home for dinner, asking him to join them on their front porch in the evening, and generally befriending Anton when others would not. Eventually, Anton volunteered to hide the Zeiger family from the Nazis and enabled their survival. Putting himself at risk, he became their rescuer. Decades later, when Anton was ill and needed help, the Zeiger brothers returned the favor. They cared for him, ensured his comfort as he aged, and successfully worked to have him honored as “Righteous among the Nations” at Yad Vashem, Israel's Holocaust memorial.



Grades: 2 - 8

“War Against the Jews” – 1933-1945

Lucy S. Dawidowicz

An unparalleled account of the most awesome and awful chapter in the moral history of humanity. Lucid, chilling and comprehensive, this classic tells the complete story of the Nazi Holocaust – from the insidious evolution of German Anti-Semitism to the ultimate tragedy of the Final Solution.



Grades 9 – 12

“What Do You Know About the Holocaust? Race and Genocide”
Louis Tornillo



The book approaches the Holocaust from a unique point of view. It is organized around an interactive quiz for the reader on basic Holocaust related knowledge followed by essays which explore key issues and events, using rich primary source detail to answer the respective quiz question. It is designed to provoke critical thinking and gives a concentrated essence of the Holocaust in a highly compressed space. It is informative with a definite point of view on the singularity of the Holocaust. Each essay can be read as an individual lesson or integrated with others to reinforce a point.

Grades 9 – 12

Post

KNOW THE A B C's OF REPORTING BIAS INCIDENTS/HATE CRIMES

Don't be a bystander



Be an upstander!

Take action, document and report the following:

- A) WRITTEN OR VERBAL WORDS that target...**
- | | |
|--------------------|--------------------------|
| Religion | Physical Characteristics |
| Race | Disabilities/Challenges |
| Gender | National Origin |
| Sexual Orientation | Culture |
- B) AGGRESSIVE BEHAVIOR (Based on A)**
- Fights
 - Sexual Harassment
 - Gang Activity
- C) VANDALISM/GRAFITTI (Based on A)**



BE SURE TO PRESERVE THE EVIDENCE AND DOCUMENT IT!

HOW TO REPORT

IN SCHOOL* - Guidance and/or the Principal
OUT OF SCHOOL* - The local police and/or the school

**The county prosecutor is an excellent office to call toward determining the level of the incident (possible hate crime) and recommendations for next step.*

REMEMBER

**"Victims should know that they are not alone
and that they have an ally—Be that ally!"**

Schools must create a safe environment

The New Jersey Commission
on Holocaust Education
P.O. Box 500
Trenton, NJ 08625



Teaching Strategies

Holocaust/Genocide Education

Simulations –

These activities are not recommended as a strategy to teach students about the issues of bias, prejudice and the Holocaust/genocide.

There are many other ways to provide content and effective approaches in the classroom. While on the surface it might sound like a good idea to have children simulate a death camp, a beating, etc., but it does not have a positive or lasting impact and might harm the child psychologically and prohibit real learning from taking place. For instance, you would not or should not have an individual be Hitler, a slave owner or a terrorist for the same reason and it may cause others to criticize that youngster. Films, stories, debates, trials, readings, first-hand accounts, discussions, etc., are much better and have a deeper, longer and lasting impact on the students. Teachers should consider their goal of the activity and what type of student learning they anticipate. For example, why reproduce the hate and discomfort when it would be so much better to explore the choices people made and why, and what the impact of those choices was. The bottom line is no matter how prepared the simulation it can never truly replicate the horror. We recommend simulation not be utilized, but the more in-depth approach that the students may learn and fully understand be utilized.

Fictional Material –

The use of fictional material sounds like a good approach to reach students rather than through non-fiction documentaries, first-hand accounts, but it will work only if the fiction is first presented in a historical or factual context. The students may then utilize skills such as critical thinking, comparing, analysis, etc., when reading or viewing the fictional accounts. To just read the fictional account will not give the students a solid foundation of study as suggested in an excerpt from Lindquist, D. (1998). *Developing Holocaust curricula: The content decision-making process. The Clearing House*, 82(1), 27-33.

The matter of historical accuracy is especially critical when using literature to teach the Holocaust. Teachers must draw a careful distinction between historical truth and literary truth. Historical truth—the acknowledged factual record regarding a given situation—must coexist with literary truth—the establishment of the essence of a particular event—while allowing for literary license to be used as a means of advancing both the story line and the reader's understanding of the situation. The historical record thus establishes what happened, whereas literary truth, if properly and carefully applied, addresses the tone of what happened. Several problems arise as Holocaust educators attempt to establish an appropriate balance between the imperative of historical accuracy and the ability of literature to enhance student learning through its power to express truths about the human experience.

When using literature to teach history, it is necessary to suspend belief at some level if the literature is to be allowed to develop fully. It is vital, however, that literature used to teach the Holocaust fulfills "the promise of truthfulness" (Wyschogrod 1998, 10), so that historical accuracy is maintained.

September 2015

TO: New Jersey Educators

FROM: New Jersey Human Relations Council
New Jersey Commission on Holocaust Education

RE: Promoting Diversity in New Jersey's Schools



New Jersey is one of the most diverse states in the nation. Our state is home to people from many racial and ethnic backgrounds, varied religious affiliations and we speak over 120 different languages. We in New Jersey should be proud of this diversity, for learning about others is a very important way to reduce bias, bigotry and intolerance. However, New Jersey ranks number two (2) in the country in the number of hate crimes reported by its citizens against people or their property.

One of the factors preventing students from greater understanding and appreciation of one another is that only four other states have more segregated school systems than New Jersey. Former Chief Justice Deborah Poritz, when speaking about a state Supreme Court ruling, cited a "constitutional imperative to prevent segregation in our public schools"; "as a state, we are losing ground," Poritz wrote. "We have paid lip service to the idea of diversity in our schools, but in the real world we have not succeeded. Students attending racially imbalanced schools are denied the benefits that come from learning and associating with students from different backgrounds, races and cultures, and as research has demonstrated this understanding reduces prejudice."

In spite of the many efforts of citizens, educational institutions, the legislative, judicial and executive branches of government, and human services agencies and organizations, the housing patterns of New Jersey continue to keep many of our school districts segregated. Therefore, since changing the housing patterns in New Jersey will take many years, it is up the schools to work toward integration NOW, not just thinking that housing, busing, school redistricting or open enrollment will effect a cure for our segregated schools.

We would like to suggest some school exchange opportunities for suburban, rural and urban students that are easily available to support the goal of integration:

- Mix It Up At Lunch
- Special Programs and Assemblies
- Teacher In-Service Days
- Cultural Diversity Days



- Study Circles
- Trips
- Informal Sports Program
- School Exchange Days

It all begins with a phone call, e-mail, or text message to a fellow school educator in another district. There is no better way to reduce prejudice than by having OPEN AND HONEST DIALOGUE in order to have the educational community partnering to rid our schools and community of bias, bigotry and intolerance

We look forward to establishing greater communications on this process in order to promote better understanding of the needs and expectations of the diverse population in New Jersey.



Post



SUBSCRIBE TO OUR MAILING LIST

RECEIVE INFORMATION ON UPCOMING PROGRAMS/EVENTS

To receive updated information regarding the Commission via e-mail, please subscribe by logging onto the New Jersey Commission on Holocaust Education web site: <http://www.state.nj.us/njded/holocaust/> and entering your e-mail address under “**Subscribe to our mailing list**”. Also all upcoming events/programs, etc. can be viewed on this site.

Remember

Remembrance is Continuing the Resistance
NEW JERSEY COMMISSION ON HOLOCAUST EDUCATION

Amidst the horrors of the Third Reich, five university students and their professor formed a clandestine resistance against the Nazis. Through the actions of those in the White Rose, these individuals show us the true meaning of courage and bravery as they stood up for what their conscience told them had to be done.

Seventy years later, an American student travels to Munich to learn about their resistance movement and the legacy they left behind.

THE SEARCH FOR THE WHITE ROSE

A film by PETER LOGUE

Sponsored by:

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